

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JULY 6, 1911.

NEW SERIES, VOL. XIII, NO. 27.

## Recovery of Dr. R. H. Graves.

The intimate friends of Dr. Gardner, in South Carolina, assembled in a special prayer service for him just before the hour for him to preach the Convention Sermon in Jacksonville, Florida. The sermon made a profound impression and was no doubt due to special prayer.

Just before starting to the Convention I received a letter from my daughter, Mary Anderson, Canton, China stating that her uncle, Dr. R. H. Graves, was seriously ill and in view of his age, seventy-eight, it was not thought that he would recover.

I stated the fact at the meeting of the returned missionaries and their relatives also, at the close of the Convention, and requested prayer for his recovery. Dr. Willingham leading the prayer, he sought the Lord to spare this servant a while longer.

Another letter written a few days after the Convention adjourned, states that Dr. Graves was able to meet his classes in the Theological Seminary. Was not his recovery in answer to prayer?

The Southern Baptist Convention was great in many ways, and perhaps greater from the standpoint of prayer than from any other.

J. D. Anderson.

Mobile, Ala.

## Yazoo City.

We have just closed a splendid meeting. Twenty additions to the church, thirteen for baptism.

Dr. J. C. Massee did the preaching and W. B. Scholfield led the music. They are both men of God and very efficient in His service. It was a source of great joy to work with them in a meeting.

The outlook for our cause here grows so much brighter each month.

Sincerely,

T. L. Holcomb.

## The Denominational College.

Mr. J. J. Hill, the great railroad man of the Northwest, recently made an address before a denominational college in Oregon, in the course of which he said: "This is the finest sight I have seen for many days. A school of this kind should have a good endowment of at least \$300,000. Then it would never die. It can't be killed. Give it money, sufficient to secure an income of \$15,000 or \$20,000 a year, and it will live. There is something about a denominational college that always appeals to me. It is a character builder. I believe in keeping the boy in the religious path of his ancestors. I don't care whether he is a Methodist, or whether he is a hard- or soft-shelled Baptist. Too many young people are sent to the non-sectarian school. They begin to read books

they do not understand. No one is by to guide them, and they gather a great many ideas which lead them astray. In the denominational college they stay by the old precepts; and the foundations which were laid in the home are built upon to the great benefit of the student. It is a sad condition, but it is nevertheless true that in the great University of Minnesota over five hundred students failed in their studies last year. Students don't do that so much in the denominational college. A great percentage of them make good.—Herald and Presbyterian.

## The Road of Death.

Delavan Leonard Pierson.

Johannes Warneck's strong book on comparative religion, "The Living Christ and Dying Heathenism," shows clearly that there is no upward evolution of religion apart from the revealed religion of God. The early religious beliefs of Chinese and Hindus, Buddhists and Parsees were nobler, purer, more spiritual than they are today. They have not the principle of life and power in them, but are marked by the germs of disease and death. The religion of Christ, on the other hand, is progressive and growing; it contains the life and power of God through revelations to the prophets, in Christ and through the apostles, the vision of God has been made clearer and His power has been given to man.

The worst thing about Jeroboam's sin was that it started Israel on a downward course, taking them away from the simple spiritual worship of God as revealed and centered in Jerusalem and leading them into image worship, against the law of God. The kings that followed kept on the downward course until Ahab wholly forsook the worship of Jehovah and set up the cruel and licentious worship of Baal. Rottenness had entered Israel's religion and the natural progress was from bad to worse—the road to decay and death.

No one who has not seen and lived in the midst of idolatry and false worship can realize the blight it brings on character and life. "You have been born in a country where there are no idols," wrote a Chinese Christian to a missionary; "you have not been defiled with them like us. Their defilement has gone into us like dye into a fabric."

If this is true in a country like China, with the ideals of Confucian ethics, what can be said of the conditions in a land like India, where the very gods are monsters of iniquity, boasting of murder and vice, where little girls are "married" to gods, by the thousands that they may live lives of shame in the temple service, and where the very temple carvings are so vile that they could not be represented elsewhere? What can

we think of conditions in Africa and elsewhere, where the worship is a worship of devils, and not of God, and where the people give themselves to wickedness that cannot be mentioned, but which they practice without shame?

The downward path is easy to enter, but it leads to decay and death. Thank God there is a way out, but it must be by way of the cross of Christ. Our ancestors were once on that downward path, and some of God's messengers brought Good News of the way out. Unless we pass on that message to others we are not true to Christ.—S. S. Times.

## Life.

With spring the world bursts out in radiant guise,  
And all the young birds build in happy pairs,  
Earth gains new largess from her old despairs,  
And hides her late decay from curious eyes.  
Her dead endeavors quicken and arise  
To work their inborn purpose unawares;  
She will forget that growth has heavy cares,  
And find her mossy verdure no surprise.  
This life—it palpitates with ebb and flow,  
Sometimes on glorious summits close with God,  
Sometimes on desert sands stretched lone and low.  
Fruitful or flowerless, still it sheds abroad  
A radiance that scarce needs the Life to come  
To make me worship it, enraptured, dumb.  
—Laura A. Brown.

## "God Helped Me Along."

At one of the Bible classes held for women at one of the mission stations, in Korea, a bright, clean, earnest woman, with a baby on her back, walked from her home to the meeting, a distance of one hundred miles. When she told of her journey and saw the astonishment in the face of the missionary, the devoted woman said: "It was not difficult; God helped me along."

This simple and sincere expression of one recently brought from heathen darkness to gospel light has in it a great lesson for the Christian worker. Any hard service becomes exceedingly difficult when we attempt it in our own strength. How bright are the days and how cheering the reward when we can say of the most difficult undertaking that God helps us!—Exchange.

In prayer it is better to have a heart without words than words without a heart.—Bunyan

Is not the chief good of money the being free from the need of thinking about it?—Elizabeth Barrett Browning.



## News in the Circle

MARTIN BALL.

The First church, Humboldt, Tenn., has called Rev. H. A. Smoot, of St. Joseph, Mo. He was at one time pastor at Okolona. It is thought he will accept.

The church at Manhattan, Mo., has recently held a fine meeting. Thirty-seven were baptized, and several others approved. Evangelist Ray Palmer aided pastor A. W. Kinslow.

Rev. N. N. Kidd has been called to the pastorate of the church at Caldwell, Kansas. Mr. Kidd is now the popular pastor at Ford, Kansas.

Returning from the Baptist World Alliance at Philadelphia, Dr. A. V. Rowe reports a splendid time, and much profitable work accomplished. He is now ready to begin the campaign for State Missions, which should be pressed with vigor by every pastor.

Pastor John W. Given has resigned the Second church at Joplin, Mo., after a very successful pastorate. The resignation will take effect on August 1st. It is not stated what his future movements are.

Rev. C. F. J. Tate has accepted the pastorate of the First Baptist church at Hot Springs, made vacant by the resignation of Mr. Amos. He began work July 1st.

Pastor J. B. Searey is in a meeting with churches at Cedar Street, Little Rock, Arkansas. Evangelist O. E. Bryan is doing preaching.

Rev. J. M. W. Mathis, who lately resigned from Union City, Tennessee, is now visiting his family at Mountain View, Ark. He is preaching and returning to churches in reach of Mountain View.

Evangelist George C. Cates is scheduled to begin a meeting at Hope, Ark., the second Sunday in July. A great meeting is anticipated.

The editor of the Western Recorder regards the address of Dr. John Clifford, of England, at the World Alliance, in thought and style, as one of the mightiest manifestations of Baptist faith and polity that he has ever heard.

The Baptist World thinks the roll-call of nations at the Baptist World Alliance was the most significant and impressive religious service ever held.

All the pastors and superintendents in North Mississippi should attend the meeting of the Baptist Sunday School Convention. It will furnish a broader vision of the field and give new impulses to the work.

Rev. Edward S. Reeves, of Honea Path, S. C., has been called to the pastorate of the First church at Edgefield, same state. It is thought he will accept.

Some of the papers speak adversely of so much applause in the recent Baptist Alliance. We think it all should be repressed in a religious meeting. Let our political friends have it all, if they want it.

Rev. O. L. Martin, of Barnesville, Ga., will supply the First church of Greenville, S. C., during the month of July. The Greenville church has not yet secured a successor to Dr. Cody.

Prof. W. A. Ramsey, of the University of Arkansas, has accepted the position of State Sunday School and B. Y. P. U. Evangelist of Arkansas. He enters the work at once.

Dr. O. L. Hailey, of Corsicana, Texas, will assist his brother, Rev. J. F. Hailey in a meeting at Amory, beginning July 16th. We may expect to hear great things from this combination of the Lord's forces.

One of the churches in Oklahoma City has called Rev. T. M. Hunter, who recently graduated from the Seminary at Louisville, Ky. He has been pastor at Lebanon Junction while pursuing his studies.

Rev. D. E. Gambrell's son, of Talequah, Okla., has entered the ministry. Brother Gambrell is a cousin of Dr. J. B. Gambrell. We wish young Brother Leon much success as he follows the guidance of the Holy Spirit.

Dr. R. S. McArthur pastor of Calvary church, New York, for almost a lifetime, was elected president of the Baptist Alliance in Philadelphia. It is stated that he will soon resign his church and spend much time on the continent studying the needs and conditions of the Baptist cause. We trust that he will not do this.

Pastor Ball had a great service at Mount Nebo church last Sunday afternoon. One splendid young man was baptized, who has declared his call to the ministry. A good sister, wife of Brother Henry Carpenter, was received by letter. The church is in good spiritual condition.

Dr. E. E. Folk, editor of the Baptist and Reflector, thinks the recent meeting of the Baptist World's Alliance in Philadelphia "the greatest Baptist meeting in the history of the world since the day of Pentecost. 60 nations were represented. They answered the roll-call of nations by three-minute talks."

The address of Dr. John Clifford, of England, at the World's Alliance was regarded by many as the finest address that they ever heard.

The Convention Sermon at the World's Alliance was preached by Dr. Thomas Phillips, of Bloomsbury Chapel, London, England. Text: Ps. 84:11.

Rev. M. C. Lansford, of Knoxville, Tenn., has resigned the Lincoln Park church. His future plans have not yet been revealed.

Georgetown College, Georgetown Ky., has conferred the honorary degree of LL. D. on Dr. A. T. Robinson, of the Seminary. The honor is worthily bestowed.

An effort is now being made to raise \$150,000.00 endowment fund for Meredith College, N. C. Dr. R. T. Vann, who delivered an excellent speech at Jacksonville, on female education is the honored president.

Rev. J. Louis Ford has been elected by the Baraca-Philathea Convention of Louisiana as Baraca-Philathea Secretary. He begins work at once.

### Christ the Model Citizen.

By John P. Hemby.

In the days of the personal ministry of Jesus on the earth the Jews were divided into two political parties—Conservatives and Radicals, or Zealots. The Conservatives realized the military feebleness of the Jews as too great to offer any armed resistance to the Roman authority, and, therefore, counseled submission to Caesar. The Radicals, or Zealots, on the other hand, advocated rebellion against Rome, and cursed every one who supported Caesar's government by settling their taxes with his tax-collectors, as enemies and traitors to the Jews.

The Jews generally were looking for some great personage to come from God, armed with authority and equipped with the elements of leadership who would break the Roman yoke and lead them out of their vassalage into national independence. The Radicals, or Zealots, therefore, seeing the power and personal popularity of Jesus, believed Him to be this deliverer, and were ready to proclaim Him King of the Jews. But the Pharisees and Herodians belonged to this party, and they despised Jesus on account of His religious teachings; and because of the disposition of the Radicals to proclaim Him King of the Jews, and the offensiveness of His religious teachings to them, the Pharisees sought an occasion to destroy Him. When they, therefore, heard Jesus deliver His parable of the marriage of the king's son, they took it as an intimation of His purpose to proclaim Himself King of the Jews, and they asked: "Is it lawful to give tribute unto Caesar or not?"—Matt. 22:17. They had hope that in His answer Jesus would give them some ground for a successful charge that he intended an attempt at treason against Caesar's government. But Jesus, perceiving their wickedness, said: "Shew me the tribute money and they brought unto him a penny, and He said unto them, Whose is this image and superscription? And they said unto Him, Caesar's. Then saith He unto them, render therefore, unto Caesar the things which are Caesar's, and unto God the things which are God's."—Matt. 22:19-21.

The use of coins is an acknowledgement of the authority of the government whose mint stamps them. Hence, by using Caesar's coins, the Pharisees unwittingly acknowledged the authority of Caesar's government, while at heart they despised it, and were disloyal to it. But Jesus, on the other hand, by using Caesar's coins, acknowledged His authority, and gave support to his government by paying taxes, (Matt. 17:24-27) and demonstrated His loyalty to it by entreating the Pharisees to render unto

Caesar the things that are Caesar's.

We search history in vain for just one word spoken by our Lord in condemnation of civil government; or, for a single act of his in violation of the laws of civil or moral government. On the other hand, there is much recorded in history concerning what he both did and said in endorsement and support of civil government. How different from the anarchists of the present day! His inoffensiveness toward and support of civil government is clearly shown in the incident which occurred at Capernaum, Jesus' home city, where He was exempt by law from paying tribute: "And when they were come to Capernaum, they that received tribute money came to Peter and said: doth not your Master pay tribute? He saith, yes. And when He was come into the house, Jesus prevented him, saying, what thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee."—Matt. 17:24-27.

The things, as we learn them from the life and teachings of Jesus, which are essential to good citizenship, are:

#### 1. First, an **unreluctant financial support.**

Jesus could have claimed exemption under the law, from paying tribute in Capernaum, because He was a citizen of the place, and had His home there. But He would not excuse Himself from this privilege because of the great moral principle which it involved: If a government guarantees and stands for the safety of the person and property, the natural and political rights of a man, he is under a great moral obligation to uphold the majesty and dignity of its laws, and to give loyal support to its institutions. This Jesus did. He was unwilling to receive the blessings of Caesar's government without rendering something in return for them. He did this, however, not from fear of the penalties of its laws, but from a love of justice and right. The citizen who receives such protection of his person and property from the state, and a guarantee of his right to pursue fortune and happiness and refuses to render moral and material support to the state in return for these blessings, should be barred from appealing to the laws of such state when his property, liberty, and life are endangered. (See Rom. 13:1-7).

2. We observe in the next place, a **high order of patriotism.** The highest order of patriotism is not that which leads men to fight with the implements of carnal warfare, and on the fields of carnage, the battles of their country. This order of patriotism partakes too largely of the barbarous spirit that led tribe to clash against tribe, and man against man in mortal combat in the days before society was organized into civil government. But the highest type of pa-

triotism is that which sets in motion forces and influences that make for the betterment of humanity; digest measures and provide means for the development of men's mental, moral and spiritual nature to that exalted degree of Christian enlightenment which spurns falsehood and dishonesty; condemns all forms of dishonor to the government, and violations of its laws. This is the type of patriotism which Jesus manifested towards Caesar's government. "For the Son of man is not come to destroy men's lives, but to save them."—Luke 9:56.

The work of teaching men to love each other, and to exercise due regard for the rights of others, is the surest and shortest way to reach that ideal patriotism which begets in men such affectionate regard for their country and its laws that they will jealously uphold the dignity and majesty, and zealously obey them, and indignantly resent every infraction of them. Such living and teaching are but the application of that law repeated by our Lord with such emphasis: "Thou shalt love thy neighbor as thyself."—Mark 12:31.

If this law should become the fundamental rule of every man's life, they would be found bestowing favors and benedictions upon their fellows, rather than by methods that are doubtful, and schemes that are damnable, seek to absorb all of that which by right their neighbors should possess and enjoy; peace would take up its permanent abode within the borders of the commonwealth and relieve it of the stress and strain of policing the land. This is the type of patriotism which Jesus rendered to Caesar's government, and which He entreated the Pharisees and all others everywhere to render the civil governments of the earth.

Dr. H. M. Hamil; Man.

By T. Jay Bee, Jr.

Recently I visited the Alabama Polytechnic Institute at Auburn, Ala., which is the same to Alabamians as Mississippi's A. & M. College at Starkville. In the capacity of staff correspondent of the Birmingham Ledger, it was my duty to cover all functions composing the annual commencement.

The alumni banquet was a festive board of faces; usually banquets are heaps of eatables, stereotyped talk, garnished with whiskered stories at which one laughs because it is customary. This was not such an occasion.

The toastmaster on this evening was not a gentleman of the "claw-hammer" tail coat, nor he of open-faced vest, but one of the chosen few—so well was he chosen for this task, that I am sure he placed a spark of that spirit which leads to nobler things, in an ignitable spot within the heart of every mother's son present. This man was H. M. Hamil, of the International Sunday School Board.

Dr. Hamil is a speaker about as free from frills as a homespun dress and equally as durable, his wearing qualities being guaranteed, and though he is nearing the last lane, he is not fading; but as an arc-light does his noble soul seem to shine through the kind eyes that look straight into one's

heart. His handshake says: "Boy, try to be a man."

As the banquet progressed, speeches bubbled from happy, care-worn old faces; enthusiasm oozed from younger men; a typical college spirit was prevalent. Then, Dr. B. B. Ross, of the chair of chemistry, arose and broke into the program. When he had completed his speech, so completely had he reached every one present, that a breaking into tears was only prevented as he reached under the table and produced a silver loving cup, which he presented to Dr. Hamil, an Auburn graduate of 1872.

The old man smiled; he tried to see the happy faces through eyes that were swimming in pools of tears—he took the cup and caressed it, saying: "Men, you have honored me more than I deserve. What you have done has caused me to experience the happiest event I have known since I left dear old Auburn and went out into the world with the intention of being a man. In 1868, when my mother brought me into this campus by the hand, and left me, saying: 'Be a good boy and try to make a man—one who can go out into the world and DO something.' I determined then to do so. Tonight I feel unworthy, but I feel in the face of this that I have to a certain extent, been a man. That dear old mother lives yet. She is now at Hanceville, Ala., in her 93rd year, and when I leave you, I go to her, just as a boy, and I lay this loving cup in her lap, and on my knees I place my head there as I used to do, God will help her understand that I have tried, how hard I have tried, to be a good boy."

"That will be happiness for her, men, when I tell her all the nice things you have said about me, for she will love you all as I do now."

This man tried to be a man. He is not a man who would be pointed out as great, but his works prove him great and he is widely known by them.

Truly, this Dr. Hamil made the greatest, most touching speech, I have ever heard—its simplicity was beautiful.

Happy he  
With such a mother! faith in womankind  
Reacts with his blood and trusts in all things  
high  
Comes easy to him, and though he trip and  
fall,  
He shall not blind his soul with clay.

—Tennyson.

### Friends.

It is not the seeing one's friends, the having them within reach, the hearing of and from them, which makes them ours. Many a one has all that and yet has nothing. It is the believing in them, the depending on them, assured that they are true and good to the core, and therefore could not but be good and true toward everybody else—ourselves included. Aye, whether we deserve it or not. It is not our deserts which are in question but their goodness, which once settled the rest follows as a matter of course. They would be untrue to themselves if they were insincere or untrue to us.—Miss Muelock.



## The Baptist Record

Original National Bank Bldg., Opposite Postoffice.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI.

—BY THE—

Mississippi Baptist Publishing Company

T. J. BAILEY, Editor and Manager.

Entered at the Postoffice at Jackson, Miss., as  
Second-Class Matter.When your time is out, if you do not wish  
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At the last meeting of the board of trustees of Clarke Memorial College, a committee was appointed consisting of L. G. Gates, J. P. Culpepper and M. P. Bush to confer with a similar committee to be appointed by the board of trustees of Mississippi College to confer upon subjects relating to the best interest of both institutions. The committee from Mississippi College consisted of President J. W. Provine, W. A. McComb and J. L. Johnson, Jr.

These committees met in joint session on the 28th in the Science Building of Mississippi College, and unanimously adopted the following resolutions:

First: That we believe that all personal petty differences between the two colleges have been adjusted and that the kind feeling now prevails.

Second: That our people realize that the education of Baptist young men and women is the object of these two institutions.

Third: That a sub-committee consisting of J. L. Johnson and M. P. Bush be appointed to look into the adjustment of the curricula of the two colleges that the one articulate with the other in such a way that the junior course of Mississippi College shall begin where the Senior course of the Clarke Memorial College ends.

Fourth: That it is the desire and intention of Mississippi College to standardize entrance requirements on the basis of the thirteen Carnegie units.

Fifth: That these two committees appointed by their respective boards of trustees form one committee which is empowered

to adjust any and all differences which may in the future arise.

L. G. Gates, Chairman;  
M. P. Bush,  
J. P. Culpepper,  
J. W. Provine,  
W. A. McComb,  
J. L. Johnson, Jr., Secretary.

This, as we have before stated, is, in our judgment, a step very decidedly in the right direction. The above is a general outline of what the committees desire to see accomplished. The adjustment of particulars is committed to two of our strong young men, one from each college. If all particulars can be satisfactorily adjusted, the above platform will be the basis of co-operation. The large work that is so loudly calling Mississippi Baptists demands of them the closest co-operation possible, both in our educational and mission work.

## Revival in a Logging Camp.

Evangelist A. A. Walker, of Birmingham, and Charlie Butler, gospel singer, are conducting a revival meeting at the logging camps of the Eastman-Gardiner Lumber Co. of Laurel, Miss.

Mr. Walker is city evangelist of Birmingham and recently conducted a city wide campaign of pastoral evangelism that moved the city as she has not been moved in all her history. They are now planning to repeat the effort this fall and there is a probability that our Home Board force will be asked to spend two or three weeks in co-operation with the pastors.

Mr. Butler was associated for three years with Dr. R. A. Torrey as soloist and for two years he traveled and sang with "Billy" Sunday. He went through the recent campaign in Birmingham and won the hearts of the entire city. He is unquestionably one of the sweetest gospel singers in all of the world.

Volume XI of the publications of the Mississippi Historical Society, edited by Dr. F. L. Riley, has just reached our review table. In the volume the reputation of Dr. Riley is fully maintained as our historical editor. Its pages are embellished with good likenesses of Judge Calhoun, General Stephen D. Lee, Hon. Murray F. Smith, Captain Robt. E. Houston, and Bishop Charles B. Galloway. The biographical sketch of Bishop Galloway by Judge Edward Mayes will be read with much interest by the numerous friends of the Bishop.

There are many subjects presented in attractive style, but one in which we became very deeply interested, is Mrs. Dunbar Rowland's "Marking the Natchez Trace." For accuracy and minuteness it is specially strong. Dr. G. H. Bruhnson's "The Beginning of a New Period in Mississippi" is highly interesting. Then the editor's "Mississippi River as a Political Factor" is quite suggestive and helpful. The volume is well printed and handsomely bound in green cloth.

Aspects of Authority in the Christian Religion, Henry B. Robins, Professor of Sys-

tematic Theology in Pacific Coast Baptist Theological Seminary, printed on the Griffin and Rowland Press, Philadelphia. It contains one hundred and fifty-four pages, is well bound and sells for seventy-five cents net. After the introduction, the contents consist of two parts of which the first is historical and the second, constructive. In the first part authority and the standards of authority are treated; in the second, the subjects presented are: The Bible, Reason, Conscience, Christian Consciousness, Jesus and the Rank of Authorities. The book is worth reading, which can be done in a few hours.

The Moral Problem of the Children, by Mrs. Woodallen Chapman, and published by the Mary Woodallen fund committee, 615 west 162nd Street, New York; price, 25c. The author points out the great danger to our children in the public schools from bad association and urges the importance of parental care and activity to prevent unnamable immoralities among the children. She emphasizes the duty of mothers to gratify as far as they can the natural curiosity of the young child to know something about the origin and development of its own little life, and insists that parents shall not tell their children falsehoods in their modesty about this delicate question. Her position is the sensible and correct one.

In a Far Country, a story of Christian heroism and achievement by Harriette Bronson Gunn, is an unusually interesting book of 250 pages, well printed on fine heavy, enameled paper and bound in blue cloth. It is published by the American Baptist Publication Society, Philadelphia, and sells for \$1.00 net. It is a thrilling story of mission work in India, and any mind will be enriched by its careful reading.

The Church in the Smaller Cities, by Rev. F. W. Patterson, of Canada, belongs to the Social Service Series, whose motto is: "The interest of each is the concern of all." It is published by the American Baptist Publication Society and sells for 10 cents net.

Turn carefully through this week's paper till you find the famous pink slip and take care of it till you can respond to its call.

The Griffith Memorial church Jackson, is putting in a baptistry and two dressing rooms. Very recently they purchased a pastor's home. Pastor Parker seems to have things well in hand.

On June 30, 1911, at 1:00 o'clock p. m. at the residence of Dr. T. J. Bailey, Mr. Walton H. Curtis and Miss Geneva M. Skates were united in marriage, Dr. T. J. Bailey officiating.

The 1911 Bible just ready. It is the authorized version of 1611 with the text carefully amended by thirty-four American scholars. It contains new systems of chain references, collected references, of paragraphing and retains the old familiar verse form.

Whenever your time is out, if you wish the paper discontinued, write us a card to that effect. Do not expect us to remember a request sent several weeks or months before expiration of your subscription.

Brother W. H. Patton, of Shubuta, has published an eight-page, double-column pamphlet, setting forth a pretty full report of the Southern Baptist Convention. It is interesting reading for Baptist people. This is report No. 3.

Brother A. A. Walker, of East Lake, Alabama, writes that the "simultaneous campaign of pastoral evangelism in Birmingham was a decided success," in many ways. Brother Walker is available for some evangelistic work in Mississippi.

After careful consideration of a call extended him by the First church of Waycross Georgia, Home Board Evangelist, Rev. W. P. Price, has decided to accept it, and to enter upon the work on September the first. His time from now until September first will be devoted to evangelistic meetings in Mississippi.

Rev. W. E. Fendley is just home from Bond, Miss., where he has been with Brother H. C. Joyner in a meeting for eleven days. During the meeting, twenty-six were added to the church, the pastor called from one-fourth time to half time, a committee appointed to put baptistry in the church and a prayer meeting started.

We call the attention of our Baptist people, especially our Sunday Schools, to the advertisement of the blackboards manufactured by the Harmon Publishing Co., of this city. The boards are manufactured under the supervision of Rev. M. F. Harmon himself, who is perfectly reliable in every way. Try these boards and you will be pleased.

Rev. John Clifford, of London, retired from the presidency of the Baptist World Alliance in Philadelphia, and Rev. R. S. MacArthur, of New York, was elected his successor. The former is a citizen of the metropolis of the world and the latter, a citizen of the metropolis of America, where he has held the pastorate of Calvary Baptist church for more than forty-one years. His church now has an endowment of one hundred thousand dollars. There were in attendance on these great meetings from the United States 2,394; from foreign countries, 385; of visitors, 1,046; a total of 3,825; truly a great gathering! The next meeting will be held in Berlin, Germany.

In a former issue we referred to a citizen of Jackson who had offered to the Baptist denomination of Mississippi, ten acres of land as a site for a Baptist Female College to be owned and controlled by the Baptist denomination of the State. We stated that we were not authorized to give the name of the donor. But as we are now authorized to divulge the name, we are pleased to announce that it is Mr. S. Livingston. The

exact number of acres offered is a little over thirteen. It is situated in the western suburbs of Jackson and accessible by trolley car and graveled road on the Clinton and Jackson road.

## Observations and Meditations.

By X. X. X.

These hot days are tests of Christian devotion. We should remember that the work we are called on to do is the Lord's, if our Sundays are hot, He made them, and He knows how to care for His servants. If we were only willing to serve Him when everything is favorable, and cannot, or will not go up to His house to worship Him under unfavorable conditions, we can claim very little interest in Him. The real beauty, the true glory of our service is to worship Him under difficulties. Paul wrote to the saints in Caesar's household. If it were possible to serve the Lord then we should count it a privilege to go through heat and cold, wet and dry, to bear witness for Him. Do we not forget that He has promised to meet us when we meet in His name?

Pastors are expected to be in their pulpits these hot days, and they ought to be; but reason and everything else demands the presence of the deacons in their accustomed seats. A deacon who is conspicuous for his absence in the services of his church, when he is able to be there, is a burden on his pastor, a hindrance to his church, a shame to himself, and a reproach to the name of Christ. Deacons, above all members of the church, next to pastors, should be exemplary.

It should be esteemed a privilege to serve God at all a glory to serve Him under difficulties and thrice glorious to make real sacrifices for Him.

One of the papers that came to my desk last week had as its leading editorial, an appeal to preachers for clearness in thought, word and deed. This either reveals a deplorable condition among our ministers or bad judgment on the part of a distinguished editor. Unless there was adequate provocation, no such editorial should have been written—but can we take it for granted that ministers maintain these high standards? A foul-mouthed man, a common blackguard, has no more right to preach the gospel than an infidel, and deserves no more consideration at the hands of refined Christian society than a common libertine. When a man enters this high and sacred calling, he should at least put on the garments of common decency.

Some sins seem to be more nearly ends in themselves than others. Certain sins seem to be parent sins and productive of a varied brood. One of the most dangerous, most subtle and insidious sins is neglect of public worship. A long and careful study of men who are remarkable for their absence from the house of God fails to find one whose morals are above reproach, not considering their neglect of the church. It is deplorable that any child of God should be careless

about his Father's worship, but especially so in the case of the young.

Many of our Sunday Schools are positively reprehensible along this very line. Children are taught to go there and then go home or elsewhere. During revival efforts, many of these same children profess faith, join the church, go on in their accustomed ways and are soon lost to the church.

No child should be allowed to join the church who is not old enough to attend at least one preaching service a day. This should be made very plain to them. The deacons should be examples in this matter, and when they note a member absenting himself, they should show him the error of his way. Unwarranted neglect of the public worship of God is just and sufficient ground for expulsion from the fellowship of the church.

Parental example and the spiritual development of young people are very closely related. Few obstacles are harder for a pastor to overcome than bad example on the part of parents. A pastor had labored hard to win a certain boy to Christ. Eventually he professed faith and was baptized. The father was totally indifferent to the church, never attending worship. The mother was a member and occasionally attended, but she would talk piously to the pastor nevertheless her life was one of religious indifference. Her boy's conduct soon became a source of grief to her, but her conduct was in no wise changed. The pastor often plead with the boy to attend church, Sunday School and other religious exercises, but all to no avail. He could neither change the mother's way of doing nor interest his deacons in them. Has this pastor failed? No, a thousand times no! But a mother, a body of deacons, and a boy have ingloriously failed.

It is true that pastors are sometimes inefficient and fail, but while one pastor fails, a dozen churches do so, and many more deacons fail calamitously.

Sabbath desecration is a growing evil, and strengthening many other forms of vice, and sapping the very life blood out of many churches. This evil is not confined to the vicious, or the coarse, but many persons of culture, refinement and high position in the church life are grossly guilty. Pastors, deacons, teachers and churches need to awake to this evil, and do all in their power to check it. Christians have more reason to keep Sunday a holy day than the Israelites ever had to keep Saturday.

The situation which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in, until you are called to play the man in the better place.—J. G. Greenhough.

"To worship rightly is to love each other. Each smile a hymn each kindly deed a prayer."



# Sunday School Lesson

To Be Studied With Open Bible

## THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Isa. 52:13-53:12.

July 9.

Golden Text: "The Lord hath laid on him the iniquity of us all."—Isa. 53:6.

### The Suffering Servant of Jehovah.

We have today one of the most beautiful lessons that the Old Testament furnishes us. It is complete and full of meaning is it, that seems a error to cut it up into pieces and question concerning it. The best way to study it is to commit the whole of it to memory, then try with divine aid to grasp the meaning. Isaiah probably wrote this passage during or just after the exile period in Babylon. The time is uncertain. The place also is uncertain; probably Babylon or Jerusalem.

Who is referred to as the Suffering Servant of Jehovah?

How do we know that Isaiah referred to a Messiah? (See Acts 8:26-39.)

Did the Jews at any time in their history look forward to a Messiah? ("All during the history of the Jewish race, through their prophecies and their defeats by other nations, they looked forward to a Messiah who would come as their king and lead them to glorious triumph over the rest of the world.")

How did Jesus show that He was a servant of a king? (See John 13:12-16.)

What did He teach His disciples regarding the spirit of service?

What was to be the purpose and character of the servant? (Verse 13, Jer. 23:5.)

What did the world think of Him at first? (Verse 14.)

What did it think later? (Verse 15.)

What was the purpose of Christ's sufferings and sacrifice?

Verses 1-4—How did people receive the servant?

Why?

According to the Jewish idea, what was the cause of suffering? (John 9:1-3.)

Verses 4-6—For whom did the Servant suffer?

What are some of the things He endured?

What did people think was the cause of His sufferings?

Were they right?

Verses 7-9—How did He endure His afflictions?

Why was this remarkable?

Why was He so patient?

What injustice was done to Him?

Verses 10-12—Whose purpose did Jesus fulfill in His life?

How was He an "offering for sin?"

Just what are the promises of verses 11 and 12?

What is the measure of God's love? (Vs. 13.)

(John 3:16.)

Make a comparison between Isaiah's pic-

ture of the Suffering Servant and the gospel portrait of Jesus, the Son of God.

### SEEK FURTHER ANSWERS.

What is the one great central thought and purpose of this prophecy?

Why is the death of Jesus the all important truth?

Is "Christ crucified" the burden of the preaching and teaching today as it should be?

Will a large proportion of the race be saved?

Whose fault is it if they are not?

Will a mere Christian profession save anyone?

What excuse is there now for rejecting Christ?

What is meant by "vicarious suffering?"

Is it right that the innocent should suffer for and with the guilty?

What is a helpful way to solve the problem of suffering? (John 9:3.)

How does sacrifice on our part help others?

How does it help us?

How do the innocent today bear the sins of the guilty?

Have afflictions a redemptive purpose in the lives of men today?

If so, how?

How does the life of Jesus fulfill the description of the suffering servant of Jehovah?

Have you ever suffered for the wrong doings of another?

Did you ever bear it as Jesus bore His sufferings?

What is the great thought of this lesson?

### "A Poor and Stumblin' Manner."

In Kind Words, our Sunday School paper, Rev. C. C. Brown, of South Carolina, gave us an article on the life and character and death of an old plantation negro of that state, an ex-slave whose name was Mose, who was "full of the weaknesses and foibles of his race," but "was always punctual at 'de meetin' house' on Sundays and in the absence of the pastor, made quite a powerful exhortation of grunts and groans with a word thrown in here and there," etc. The old negro died, and Brother Brown wrote of the funeral as follows:

"Last year, down on Black River, in South Carolina, in a plot of ground set aside long ago for a negro burial place—a beautiful place, just on the edge of the swamp, under the great water oak trees from whose high boughs the long festoons of gray moss are always hanging—they carried Mose to his grave. From across the swamp an old speckled negro preacher came to officiate on the great occasion. Quite a number of white persons were there also, from one of whom I got my story. After they had placed the coffin across the grave, supported by two poles, all the time singing the weirdest and

most pathetic hymns, the preacher raised his hand as a signal that they should sing no more, and looking across in the direction of the white people, he began: "Brudderen and w'ite gentlemens, Mose is sure done gone an' lef' us, an' de place wat knows him now will know him no more foreber. It ain't no use for me to try to sen' no word a'ter him. Ef my speech had de wings ob de morning an' could fly to the uttermost eens ob de eart', it wu'n't be able to obertake 'em. But, you, breddern and sisters, an' you white gentlemens, too, you knowed Mose an' you know he lobed de church, an' he lubed de Lord, an' serbed him, too eben if he did done it in a poor an' stumblin' manner. To dis and to more also, we is all willin' to testify, an' ef Mose was here he'd say so, too. An' w'att a man tries to do—even ef he fails—is de bes' sign of what he wants to do. So we tell him goodbye an' turn 'em ober to de Lord. W'ile we sings de nex' hymn de grave will be full up.'"

Brother Brown closed his article with these words: "The old negro pastor's philosophy was good, and we who still live can get some comfort from it, 'What a man tries to do, even if he fails, is the best sign of what he wants to do.'"

I submit that the old negro preacher's wise utterance embraces the gist of the matter, and will carry comfort to the heart of any Christian who ponders it, unless he be a modern Pharisee, who is as good as he wants to be—being so very perfectly good that he cannot be any better. Although he tries, no child of God reaches the goal of sinless perfection in this life, but presses steadily towards it, and the trying is the "best sign of what he wants to do."

Viewed from the human side of the matter, (for there is the divine side which also embraces the human which secures the eternal salvation of every one of God's elect) the attitude of the heart has everything to do with the matter of salvation and service and perseverance. If the heart has been changed by divine grace, this "new heart" is fixed on God, trusts in Jesus for salvation, its hope anchors in him, and its love embraces him. Then the trend of the life will be righteous and straightforward. And, although this child of God may stumble either inwardly or outwardly, here and there along the way through this wilderness towards his heavenly home, he will rise again and again and with a penitent heart look to Jesus his "Advocate with the Father" and press on in his heavenly journey. "Rejoice not against me, O, mine enemy; when I fall, I shall arise."—Micah.

### A Civil War Incident.

Following that bloody battle of Franklin, Tenn., and our disastrous defeat at Nashville, was our hasty retreat before the Federal forces which were pursuing us. A number of us came to a wide stream of water before reaching the Tennessee River at a place called "Mussel Shoals." Here the water rushed over a rocky bed from knee to waist deep, and deeper still in some places. We had to cross this stream. The weather was cold and it was sleeting. We entered this stream with our eyes fixed on the other shore towards which we pressed

on. One after another of those brave boys stumbled and went either partially or entirely under water, but arose again with his face and eyes fixed on the shore towards which he pressed on. We all reached the other shore finally. Not one was lost. O my soul, how sorry thou wast when a fellow comrade stumbled and sank into those cold waters that Christmas eve, in his struggles to reach the other shore. There are those among the children of God who stumble, some so sadly, on their way to the other and happy shore, but who rise again and with penitent hearts, press on. These will reach, yea, every one of them who compose the redeemed of the Lord, will reach that happy shore of everlasting deliverance; and blessed be His name who says: "They shall never perish." O, my soul, shall I cast off a poor stumbling brother or sister who so much needs my loving sympathy and kind helpfulness in this world—so cold and dreary. How unChristlike to do so. How comforting the thought that our gracious God knows the desires of our hearts and "what we want to do" and pities us when we fail, being beset with manifold infirmities. "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame; He remembereth that we are dust." How happy the thought how blessed the hope of entering some sweet day into that happy country where they sin no more—and sorrow no more, and each and every member of the heavenly Father's family can greet each other in the presence of their dear Redeemer and exclaim with rapturous delight: "Home at last!" "Home at last!"

O. D. Bowen

Handsboro, Miss.

### Card of Thanks.

We take this means of expressing our gratitude to the good people of Jackson who responded so quickly and nobly with every possible means of help and sympathy in the recent great loss and sorrow in the death of our little son, Elston.

Our hearts were especially touched by the token of remembrance so sweetly tendered by the manly little news carriers.

In thanking each and every one who has extended a hand of sympathy, in this our greatest sorrow, we wish to say that your kindness has made our burden lighter and borne us nearer the Great Throne, from which only can come such comforts as we now need.

Mr. and Mrs. E. J. Albritton and family

### Brother McMillin's Suggestion.

Brother McMillin's article has opened the way for some remarks on my proposed amendment to the constitution of the convention.

This communication is in response to his request. May I express the hope that the brethren generally will write short, crisp articles on the proposed amendment, especially those who oppose it, if such there be.

If the change is not best for the work, then I surely do not want it made. The following are some of the reasons that seem to me to make the change wise:

1. There is no constitutional authority whatever for appointing any boards of the convention. If the reader will refer to the convention annual, he will find that not a word is said in the constitution about boards. It seems that so important a part of the convention's work as the appointment of the convention board, the trustees of Mississippi College, the trustees of the Orphanage, and the trustees of the Tri-State Baptist Memorial Hospital, ought to be provided for in the organic law of the body. This, of course, is not a reason, per se, for the change in the number but it would seem quite a sufficient reason for some utterance on the subject in the constitution.

2. The resolution adopted at Aberdeen in 1885 (see pages 26 and 27 of last annual) provides for fifteen members of the convention board, nine of whom shall be chosen from, or in the vicinity of the seat of the board, and the other six from the other part of the convention territory. Can nine men living in and around Jackson know the needs and be prepared intelligently to vote for or against appropriations to churches in remote sections of the State, like men who are living in those localities? To have one member from each association is the only way to get a comprehensive view of the needs and conditions of the whole State. At present, six members are chosen from different sections, but it is impossible for six busy pastors or hard-worked laymen to keep in touch with all the Baptist communities in Mississippi.

3. Another excellent reason for the change is that it will secure a closer and more active co-operation of the associations with the convention work. There is no doubt that one who lives in any given association can have much more influence in working out in that association the plans of the convention, than some one living in a remote section of the State could do.

4. The plan proposed is thoroughly representative. The Home and Foreign Mission boards are using it to fine effect by appointing a vice-president in each State. That vice-president is the board's representative all the year through. It would not seem wise to appoint a vice-president in some states and not in others. For the same reason it does not seem wise to appoint members of the convention board from six associations, or six sections of the state, and not from the other forty (approximately) associations.

5. It is altogether democratic. Just as each county has its representative in the legislature to look after its interests and vote its sentiments, so will this plan give each association (the smallest unit in our organized work) representation in the general council.

6. It has been tried and is working gloriously. Arkansas has this general plan. Twelve years ago she gave about five thousand dollars to state missions, but last year gave more than the great State of Mississippi. I think Texas has the associational plan of appointment, but the constitution is not before me. However, I know that she has a very large representative board, for it is nothing unusual for fifty, seventy-five or

a hundred members to be in her state board meetings.

7. This proposed plan entails no expense whatever on the convention, more than at present, for the resolution puts the financial responsibility on the associations. In many cases the members would doubtless defray their own expenses voluntarily.

8. This proposed plan will inform, inspire and train forty men in the plans and policies of the State work, and make them a mighty power for all the organized work who are not now being utilized at all in such service. Every Record reader knows that Dr. Tandy means much more to the cause of Home Missions now than he did before he served as vice-president. He was just as loyal to the cause before, but the office necessitated special preparation for the work and he has made that preparation. I know by my own experience in another State where I was for several years vice-president of the Home Board. Much more might be said, but this is sufficient "for the nonce."

L. E. Barton.

### Liberty.

Dear Record:

I have been on my new field just four weeks. I live at Liberty and preach here two Sundays in each month. No more noble set of people can be found than these we have here.

This is an old town but it has taken on new life and is growing now like a new town. We have a fine Ladies' Missionary Society that not only looks after the comforts of the pastor, but readily responds to any call. They gave Mrs. Edmonds and myself a reception upon our arrival that was a grand success. It not only ennobled us to meet practically all of the ladies of the town but it left our pantry full to overflowing. The outlook is fine here.

Fernwood is my other church. This is an example of a Godly saw-mill town. We had a meeting at this place on first arriving. Brother T. L. Holcomb did the preaching to the delight of all. The meeting had to close prematurely but it was a fine meeting. There were many prayer-meetings held by the men at their various places of business and many attended the sunrise prayer meetings. There were five joined for baptism and two by letter. There were two confessed Christ, but joined the Methodists. We postponed the baptizing until the next meeting day, and at this time four more joined for baptism and one by letter.

The outlook is fine at both of these places and under God, I hope to do great things.

Yours in His service,

N. A. Edmonds

The majority of people might substantially increase the length of their lives. They would do so if they took proper care of themselves.

Let not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—Marcus Antoninus.



## Household Foes.

By Raymond J. Davies in Standard.

"A man's foes shall be they of his own household."—Matt. 10:36.

General De Wet, writing on the Boer War, strikingly remarks: "The mighty empire employed against us, worst of all, national scouts from our own nation. It was far easier to fight against the English army than against treachery among my own people. Had not so many of our burghers proved false to their own colors, England, as the great Disraeli foretold, would have found her grave in South Africa." Thus the sturdy general proves once again the national truth of the words of Jesus.

Just as much as they a principle of life personally. One's inner self is his own household. The citadel is absolutely safe so long as no inmates betray it to the enemy. Paul fittingly describes to Timothy the rejecters of the gospel as those "who oppose themselves." Jesus likewise teaches that the origin of corruption is not from without but from within. Enclosed in his own breast every man has his bitterest enemies.

True as these applications are to life's experience generally, they were not the point of emphasis in Jesus' mind as He spoke the words. "The Master deals with household foes in the literal sense. Although later he was loath to bequeath His peace to His disciples, yet now He plainly says: 'I came not to bring peace, but a sword.' His later bequest was the peace of an inward relation to God. His present contribution is the sword of outward relation to men. It was a sword of separation from those who rejected Him and His message; a sword that cuts with its keenest edge of separation in the domestic sphere of the believer's life. The household foes of Jesus' thought are the unsaved ones to be found in almost every Christian's home—husband, wife, son or daughter. Christ's words deserve to be pondered seriously, especially in these days of loose, drawn lines between Christian and non-Christian.

But why such hard names? Why call a faithful, industrious, sober, home-loving husband an enemy simply because he does not adopt the same religion as his wife? Would not Christians better slide over, minimize Christ's term, lest friends of the church should be driven away? In what sense is an unbeliever an enemy or foe in the believer's household? Certainly not, in most cases, because he is a foe in open, outspoken hostility to Christ and the church. Very likely he patronizes it, buys its tickets, contributes to its expenses by eating a good supper or enjoying an evening's entertainment! Jesus calls him a foe because, an unbeliever, he is arrayed in the opposing army for "he that is not with me is against me; and he that gathereth not with me, scattereth abroad." As such he lives a life that is precisely antithetical to the Christian's. The source of his life is not consciously in God; his daily work is not treated as the service of God; his recreation is not subjected to the

will of God; above all, he is in inward, if not open, rebellion against Christ in his claim for the first place in his life, "that in all things he might have the pre-eminence." Rejecting these demands of Christ, makes one an enemy of the cross, and, therefore, a spiritual foe to one accepting and following them.

What shall be the Christian's attitude to such household foes? He must fight them! The inevitable, relentless war between faith and unbelief, acceptance and rejection, good and evil—this conflict must go on! The sword which our Master bequeathed to us must do its work, especially in our homes. But mark the nature of the struggle. "We do not war according to the flesh." \* \* \* The weapons of our warfare are not of the flesh, but mighty before God. \* \* \* Take the sword of the spirit which is the word of God." Notice the kind and strength of the blows it strikes. For instance, "resist not him that is evil!" This is fundamental. Let it once be adopted by the Christian in the home, and it means no angry words returned; no complaints answered by counter complaints; no impatience, but quietness, humility, sweetness, Christlikeness. Another blow on the head of your household foe, "overcome evil with good." Not only hold back the angry word, but speak out the kind one. Let love truly begin at home. "If thine enemy hunger feed him," and feed him just as well as you can. The well prepared, neatly served, cheerful meal means much for God and the kingdom. It is always an effective blow for the household foe. As opportunity offers, the true believer will certainly speak the word of personal testimony in the home. To "go to thy house, and thy friends and tell them how great things the Lord hath done for thee," becomes the duty and privilege of every demon-cured man or woman.

Remember, they are exacting, these household foes. They demand a high type of Christian life. See that you give it to them. "Let not sin reign in your mortal body." \* \* \* but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." These "instruments" are really "weapons" of righteousness. Your Christlike life, therefore, fully yielded to God, becomes in His hands a mighty weapon wherewith to conquer the household foe.

Waverly, Pa.

A mother dreads no memories—those shadows have all melted away in the dawn of baby's smile.—George Eliot.

The first Baptist church in the South was constituted in South Carolina in 1682. The first established in North Carolina was in 1643, in Virginia 1771, in Tennessee 1770, in Georgia 1774, in Mississippi 1780, in Kentucky 1681, in Alabama 1803, in Florida 1858. In 1762, when the great Baptist persecution began in Virginia, there were only 3,000 Baptists in the whole country. In 24 years they had increased to 35,000. In 1790 there were 50,000 in 1812 175,000 and in 1853 158,765. Today there are in the

South alone 5,301,166. Calvary Study, New York.—Ala Baptist.

Rev. Silas H. Thompson, of Liberty Miss., writes: "I am eighty-seven years of age, and am enjoying good health for a man of my age. Though blind, I cannot read your paper myself but I do enjoy hearing it read. 'I will tell you a little of my hardships in my pioneer preaching days. I have organized more churches than any other minister in the Association. I rode all over four counties and one parish in Louisiana and all at my own expense as the people were all very poor, but Christ said that the poor must have the gospel preached to them. I have organized fourteen churches since 1845. 'I think all of the people of our State should appreciate Brother A. V. Rowe as he is doing such a great work.

"I have tried to get the people around to take your paper. I think it is a great paper."

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us. Therefore, in pity to our little strength, God sends first one, then another then removes both and lays on a third, heavier perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not look enough at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—H. E. Manning.

My boy don't furnish your mind nor your heart from the dump heap. Don't be wasteful, but do get new things this year. New ideas, new hopes, new thoughts, new ambitions. Let your life be as new as the morning. Last year's achievements were gems. Today they are paving stones. Last year's failures were thorns. But they are good paving material also. Reach out for new things. Don't maintain a scrap heap. Even the city knows that isn't a good thing, and the big street sweepers of today burn the rubbish of the street as they gather it up, thereby preventing foolish people from using any of it over again.—Robert J. Burdette.

Life has no other utility or aim than the throwing of one's self heartily into the supreme struggle. Nothing is lost in it—grain of sand or corner stone. All that man's effort brings to it finds by the eternal laws its appointed place, and goes to strengthen either the bulwarks of evil or the city of God. Woe to him who folds his hands because of his insignificance! To do nothing is the very worst fashion of doing evil.—Charles Wagner.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others; it consists in giving and in serving others.—Drummond.

"A man kin allus fix up arguments to quiet his conscience," said Uncle Eben, "but 'tain't no use. No matter how much you turns de clock back, sundown gwinter 'come jes' de same."—Washington Star.

Many an employe who would not rob his employer's cash drawer will take its equivalent time in story telling or idle gossip.—George Warren Parker.

Every evil to which we do not succumb, is a benefactor. We gain the strength of the temptation we resist.—R. W. Emerson.

If an inhabitant of another planet were to visit our sphere and should ask to see the most significant, victorious, and precious object now known to men, I, for one, should unhesitatingly show him the Bible.—Joseph Cook.

Man kills himself rather than dies.

## Habits Regulate Length of Life.

Habits of living, the food we eat, and the way we eat it, the clothes we wear, our lack of proper exercise, and a hundred other matters more or less injurious—all combine to shorten the average life.

Any honest task is capable of being so largely conceived that he who enters into it may see stretching before him the promise of things to do and be that will stir his enthusiasm and satisfy his best desires.—Phillips Brooks.

One does not need to have much knowledge of life, in order to see clearly that often the richest in money are the poorest in spirit; often the most powerful are the most unhappy.

If you will make it the rule of your life to escape from what is disagreeable, calamity will come just the same, and it will be calamity falling on the base mind which is the one form of sorrow which has no balm in it.

Love always works miracles; is, indeed, the only power that works miracles, because it is the one supreme manifestation of the Infinite. It is also the only interpreter of man to man.—The Outlook.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them it is because we open not our hearts to receive them.

Now from Pride is born a daughter who possesses by inheritance the malevolence of her mother. She is Envy, and by the gnawing rust of continual distraction she destroys the minds of men. She is the worm because of whose bite health of mind sickens and falls into disease, soundness of mind rots into decay, rest of mind is abandoned for trouble. She is the guest who, after being

lodged in her host's guest chamber pulls down the hospitable shelter.—Alain de Lille.

Love is two-faced. It looks two ways, toward God and toward man. The commandments are summed up in the word "love."—Selected.

There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully away to put on only once a week.—Dickens.

We now lack the minutes of only four associations in the State. They are Hobolochitto, Red Creek, Tombigbee and Trinity. As these minutes are desired to be kept in the Baptist Historical Library, will not brethren who can do so, send them to the Baptist Record, Jackson, Miss.?

Thank God every morning when you get up that you have something to do that day, which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you a hundred virtues which the idle never knows.—Chas. Kingsley.

Holy God, give our leaders wisdom that they may know how to contend with great and vested wrongs. May they not be afraid because of the majestic power of vice! May they confront it with holy courage!—Jowett.

## Urgency of Missions.

If the Government of Great Britain can take the census of India within twenty-four hours how long ought it to take to give the gospel to all those in India?—A. J. Gordon.

The moment which we are now living is a critical moment, or perhaps the most critical moment there has ever been in the history of the non-Christian races—most significant and weighty upon their future.—Ambassador Bryce.

Why do we not always smile when we meet the eye of a fellow-being? That is true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right and on the left between strangers as they pass by each other, never without a smile. This, then, is the fine art of smiling, like all fine art, true art, perfection of art, the simplest following of nature.—Helen Hunt.

We seem to fancy that God made our eyes for tears, and that from some other power came their glad twinkle of merriment of their expression of innocent joy in the midst of social converse. Who wreathed the mouth with smiles that answer to smiles? Who made the dimples in the baby's face?

Who lit the glad, loving light in its eyes as it begins to be aware of the tender care of its mother? Why will we not remember that joy is as much the gift of God as sorrow, and to be as freely accepted in His presence?—Churchman.

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: "I have had compassion upon a lost world and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions of the flesh for the body's sake, which is the church. I have given my heart; now give your hearts."—A. J. Gordon.

## Love One Another.

Some people who are church members, and ought to serve the Lord "wholly," and who expect to enter the promised home above when their life's journey is up here, are going to be as badly left as were some of the Israelites who thought they were going to enter the "promised land."

Those people kept on grumbling, talking about their neighbors, and disobeying their Master, until one day the Lord told them that not one of them over twenty years of age, save two, should see "the promised land," because they had not wholly followed Him.

One thing sure, you can not nurse a grudge and hatred against your fellow man, pass him on the streets and refuse to speak, and do little petty things for spite, and expect to enter the "promised home above," because, when you do these things you are not following the Lord "wholly."

When we are all as brothers, love one another, help one another, and divest our hearts of all malice towards one another, then we are following the Lord "wholly."

W. W. Robertson

Wesson, Miss., June 26, 1911.

## A Good Meeting.

Our church closed a good meeting on the night of the 18th of June, in which we were assisted by Brother T. T. Martin who seemed to be at his best every time. Thirteen were baptized with others approved for baptism. Brother Martin's loyalty to the Book and abundance in labors, challenges our admiration. He preached three times the last day and after 9:00 p. m., rode twenty miles across the country to catch a train for the next appointment. He has had eight days' rest in eleven years.

In good hope behind the Blood

R. A. Cooper.

Pontotoc, Miss.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—Fenelon.



## WOMAN'S WORK.

MRS. W. P. PRICE, Editor, Jackson, Mississippi.

Send all communications to Mrs. W. P. Price, Jackson, Miss.

### Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.  
MRS. W. WOODS, Meridian, Secretary of Central Committee.  
MRS. W. SMITH, Meridian, President of Sunbeam work.  
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.  
Officers of Annual Meeting:  
MRS. W. A. McCOMB, Clinton, President.  
MRS. A. A. AVEN, Clinton, Vice-President.  
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

### As Ye Would.

By Esth Virginia Bradt.  
If I should see  
A brother languishing in sore  
distress,  
And I should turn and leave him  
comfortless,  
When I might be  
A messenger of hope and happi-  
ness—  
How could I ask to have what I  
denied?  
In my own hour of bitterness sup-  
plied?  
If I might sing  
A little song to cheer a fainting  
heart—  
And I should seal my lips and sit  
part,  
When I might bring  
A bit of sunshine for life's ache  
and smart,  
How could I hope to have my  
Grief relieved,  
If I kept silent when my brother  
grieved?  
And so I know  
That day is lost wherein I fail  
to lend  
A helping hand to some wayfar-  
ing friend;  
But I know  
A burden lightened by the  
dear I lend,  
That do I hold the golden hours  
well spent,  
And lay me down to sleep in sweet  
content.

—Selected.

O, Heavenly Father, who art  
leading us home, help us to con-  
sider the interests of others, and  
to act nobly and generously to-  
ward them, because we are thy  
children, and thy infinite resour-  
ces are at our command.—F.  
B. Meyer.

### Mission Prayer Calendar.

July 9, Sunday—  
For Mrs. W. D. King, Teng  
Chow, China.  
July 10, Monday—  
The churches which have be-  
come weakened may rally their  
strength.  
July 11, Tuesday—  
For Miss E. E. Moorman, Yang  
Chow, China.

July 12, Wednesday—  
For Rev. Axel Wester, and Hen-  
ry Koch, Kansas City, Mo.  
July 13, Thursday—  
For Miss E. B. Thompson,  
Hwang-Hien, China.  
July 14, Friday—  
For summer conferences and  
encampments.  
July 15, Saturday—  
For Rev. and Mrs. Dunston,  
Santos, Brazil.

It is well to refresh our mem-  
ories in regard to the work of  
those for whom our prayers are  
offered week by week.  
Yang Chow, where Miss Moor-  
man is located, is in the Central  
China Mission. It is a favorite  
place of residence for retired Chi-  
nese officials, and is the center of  
a large salt industry. Last year  
the Yang Chow Baptists united  
with other Christians in a great  
tent meeting, lasting a month.  
Sounds like Mississippi, doesn't  
it? An academy for girls is  
planned for the near future. They  
have already a school for girls  
with thirty-six pupils.

Last year at Teng Chow was an  
encouraging one for the mission-  
aries. This station is situated in  
the North China mission and is  
the scene of Mrs. King's labors.  
Increasing friendliness of the Chi-  
nese together with a marked  
growth of the work in many ways,  
makes the hearts of our workers  
there to sing in joy and thanks-  
giving.

While the work at Hwang-Hien  
is very encouraging, they greatly  
need another woman missionary  
and several elderly Bible women  
in order to make the most of the  
splendid opportunities.

Dr. Ayers, in his report from the  
field, speaks especially of the  
Christian fellowship existing be-  
tween all workers—native as well  
as foreign—and feels that it is  
this "tie that binds" is a promise  
of an outpouring of the Holy Spirit  
on the work.

Rev. A. L. Dunston, of Brazil,  
is the busy pastor of two churches,  
one at Santos, the other at Alto

da Serra, yet he has time to pub-  
lish, and do it well, a good deal of  
Sunday School literature. This  
literature pays for itself in dol-  
lars; and cents, besides the spiri-  
tual good resulting from its distri-  
bution.

At Alto da Serra the house of  
worship has for many years been  
loaned the Baptists by the railroad  
authorities. Evidently corpora-  
tions have "souls" in Brazil.  
Many railroad employees are mem-  
bers of the church.

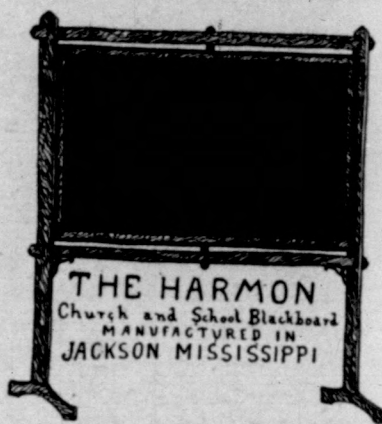
Read John L. Stoddard's lec-  
ture on China if you would get a  
thrilling insight into Chinese life  
as viewed by a discerning travel-  
er. Here are some extracts:  
"Chinese physicians are thought  
to be ignoramuses, unless they can  
diagnose the case by merely feel-  
ing the pulse. Hence, if they are  
called to attend a lady, they see  
of her usually nothing but her  
wrist, thrust out between the cur-  
tains of her bed. Those who pre-  
scribe for internal diseases are  
called 'inside doctors,' while oth-  
ers are 'outside' men, just as  
some of our medicines are labeled  
'for external use only.' A story  
is told of a man who had been shot  
through the arm with an arrow.  
He first applied to an 'outside'  
doctor, who cut off the two ends  
of the weapon and put a plaster  
on each wound. 'But,' said the  
patient, 'the remainder of the ar-  
row is still in my arm!' 'Ah,' re-  
plied the 'out side doctor,' 'that is  
not my affair. To have that re-  
moved, you must go to an 'inside  
man.'

"To some Chinamen, dogs fried  
in oil are irresistible. In one un-  
tidy street swarming with yellow-  
skinned humanity, we saw a kind  
of gypsy kettle hung over a wood  
fire. Within it was a stew of dog-  
meat. Upon a pole close by was  
a rump of uncooked dog, with the  
tail left on to show the patrons  
of this open-air restaurant, to  
what particular breed the animal  
had belonged. For it is said there  
is a great difference in the flesh  
of dogs. Bull-terriers, for exam-  
ple, would probably be considered  
tough. Around this kettle stood  
a group of coolies each with a  
plate and spoon, devouring the  
canine stew as eagerly as trav-  
elers ate sandwiches at a railway  
restaurant after the warning bell  
has rung. Some hungry ones  
were looking on as wistfully as  
boys outside a bun-shop. One  
man had such a famished look,  
that through the medium of Ah  
Cum, I treated him at once. More-  
over, hundreds of rates, dried and  
hung up by the tails, are exposed  
for sale in Canton streets, and

## Freckles

Freckle Face! Freckle Face! Freckle  
Face! FRECKLE FACE!  
How Do You Like It?

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Kintho! That's as sure as freckles!  
Spring and summer winds and sun-  
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day School in the State on time.  
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and take no other kind. Twenty-five cents a bot-  
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a guarantee of sat-  
isfaction or your  
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and white stripes.  
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gored skirt opens  
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sharks' fins antique duck eggs,  
and sea-slugs are considered deli-  
cacies.

"One writer has declared after  
walking through the Chinese  
quarter of Shanghai, he wanted to  
be hung on a clothes-line for a  
week in a gale of wind. Tiensin  
is said to be still worse for dirt  
and noxious odors. Even Pekin,  
from all accounts, has horribly  
paved and filthy thoroughfares,  
and its sanitary conditions are al-  
most beyond belief. If such then  
be the state of things in the capi-  
tal, what must it be in the inter-  
ior towns, so rarely reached by  
foreigners?

"But, now, among so much that  
is disagreeable, one naturally in-  
quires, 'Are there not some re-  
deeming features in this Chinese  
life?' I must confess that there  
are not many discernable to the  
passing traveler, but I will gladly  
mention one about which I made  
careful inquiry. It is their hon-  
esty in business. It is almost the  
invariable custom for Chinese  
merchants every New Year's day  
to settle their accounts, so that  
no errors may be carried over in-  
to the coming year; and I was  
told that if a tradesman fails to  
meet his liabilities at that time,  
he is considered a defaulter and  
his credit is forever lost. Eng-  
lish and German merchants spoke  
to us of Chinese commercial hon-  
or in the highest terms, and drew  
comparisons in this respect be-  
tween them and the Japanese that  
were not flattering to the latter.  
"Even in Japan I found at all  
the foreign banks, in some of the  
shops, and in the Grand Hotel,  
that the cashiers were not Japa-  
nese, but Chinamen."

The saying, "I must be a man  
before I am a minister," is al-  
ways a sign of inexperience and  
often repeated, may bring a prom-  
ising career to an end. As ap-  
plied, it means that a man may  
have two standards of conduct.  
When challenged by events to do  
his duty, as a minister if one says  
to himself, now what would a  
man do in this case, he may lose  
sight altogether of his specific  
duty as a minister, trained, disci-  
plined and shaped by his training  
for some specific duty, which can-  
not be the task of one not so pre-  
pared. The skillful surgeon with  
knife in hand, and a patient  
whose life depends upon his edu-  
cated senses does not stop to con-  
sider what in this case he is to do  
as a mere man. The minister is  
a mere man; but, if he is good for  
anything, he is as much better  
than that as a compass is better  
than a sliver of steel.—Ex.

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tell a story of Bige Brown.

Bige, he explained, lived in El-  
kins. Meeting him one day in  
the main street the senator said:  
"Bige, do you know of any-  
body that's got a horse for sale?"  
Bige, chewing gum, gave the  
senator a patronizing smile.  
"Well, senator," he said, "I  
guess Bill Hurst has. I sold him  
one yesterday." — Washington  
Star.

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ica.  
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1690.  
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min Franklin in 1731.  
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## EDUCATIONAL

Mrs. S. J. Jones.

Mrs. S. J. Jones died at her home on June 14th, 1911, being 68 years old. She had been a member of the Baptist church for forty-one years; joined Mt. Zion church first and moved to Sallam, where she was a consistent member until her death.

She leaves a husband, three sons, and one daughter and a host of relatives and friends to mourn her loss.

Weep not, dear husband and children, for soon you will be with her where there will be no more tears nor parting.

May God comfort you in your sore grief is the prayer of your servant.

J. A. Chapman.  
Summit, Miss.

Mrs. Faucette.

Whereas, God has called back unto Himself the spirit of our friend and sister, Mrs. Faucette; And, whereas, her broad information and consecrated enthusiasm were an inspiration to the members of our Aid Society in missionary and other departments of our work;

And, whereas, we feel that we have lost one of our strongest, most efficient and most loyal members.

Therefore, be it resolved that we accept with humble submission that which God hath done.

That we will more earnestly enter upon the work which she has heretofore led, and strive to accomplish broader, higher things.

That a copy of the resolutions be spread upon the minutes of our Society, and that a copy be sent to the family of our sister, and that one each be sent to the Baptist and the Baptist and Reflector, of Tennessee, for publication.

Mrs. C. E. Jeffress,  
Mrs. W. B. Knox,  
Mrs. P. D. Childress.

"Dies of Blood Poisoning."

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Bear in mind it is the liquor gang which is yelling themselves hoarse in declaring that prohibition does not prohibit.

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If regulation regulated the liquor business there would not be such a nation-wide dissatisfaction with that policy.

Mrs. C. E. Bass.

Mrs. Bass departed from this life Friday June 16, and went to join the snow-white band.

She leaves a husband and two small children and a host of friends with said hearts, because of her death.

She was a noble Christian character and a great worker for the father's cause. She has gone from us but her influence still makes this world brighter and will cheer us as we try to follow in her footsteps.

We miss your eyes so clear and blue.

We miss those deeds you used to do.

We miss your presence once so near—

We miss you—everywhere.

Velma Welch,  
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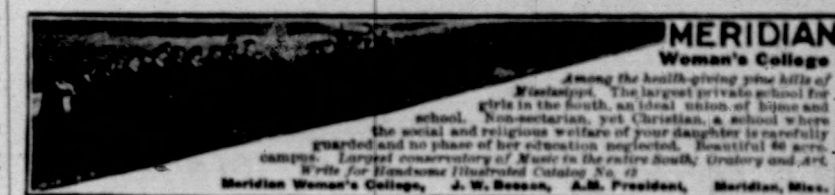
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Customer—You don't?

Agent—No. If the slightest thing goes wrong with the mechanism, the car instantly turns upside down.—Tit-Bits.

There was a young lady from Kent

Whose grammar was terribly bent;

She said to her flame,

"I'm glad you have come,

But I'll miss you so much when you have went."

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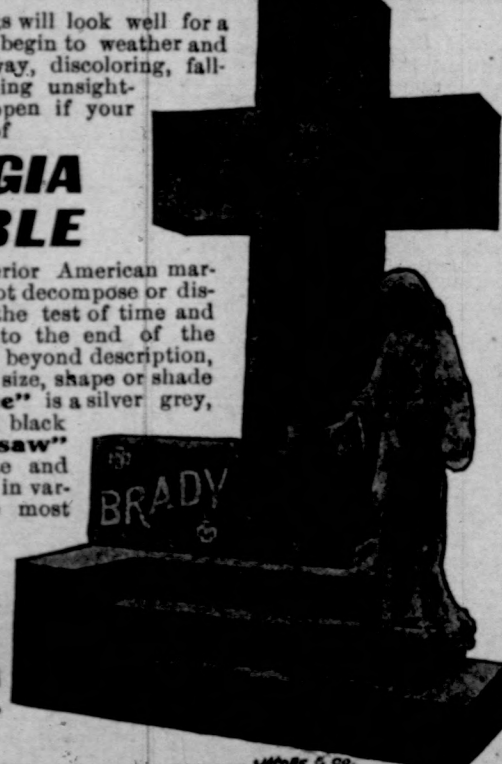
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W. T. Lowrey, LL. D., Pres.

Clinton, Hinds County, Mississippi.

### Inquisitive Peter.

"But, dear me, if he hadn't been so inquisitive it never would have happened!"

Grandmother was apparently talking to no one at all; but Betty knew there was a story.

"Who was 'he,' grandmother, and what's 'inquisitive?'"

"Why, bless me, is there a little girl in the room?" Grandmother looked very much surprised.

"Yes'm," said Betty, meekly.

"Well, then, since you have heard so much, I might as well tell you the rest. But Peter would rather nobody told. He felt very much ashamed."

"Peter who, grandmother, do please hurry!"

"Peter Bear. He lived in a cage with his father and mother, and they would have been very happy if little Peter hadn't wanted to know everything that happened. When Father Bear went out in the morning, Peter wanted to go too, and see where he went. When Mother Bear wanted to see Father Bear a few minutes, Peter would come and stand up and listen, to try and find out what it was all about."

Betty began to look suspicious. "Every day Peter went all over the cave looking into bureau drawers."

"Bureau drawers!" Betty's eyes came wide open.

"Holes in the wall," said grandmother calmly. "And sniffing in the storeroom to see what there was for dinner and getting very dreadfully in Mother Bear's way. So, one day, Mother Bear made a plan. Peter was sniffing, and sniffing as usual, when Father Bear jumped up and rushed out of the cave as fast as he could, as if he had an important engagement. Out rushed Peter after him as fast as his little legs could trot, to find out where Father Bear was going; and he never stopped until he found himself all alone in the great woods, for old Father Bear had run out of sight. Then how Peter cried! He called and called, but no Father Bear and no Mother Bear answered him and he was lost and alone in the great dark woods. O, dear, if he had only staid with Mother! At last when he was very tired and a very sorry little bear, Father Bear came strolling back. He had been waiting for Peter to be sorry. When they reached the cave Peter went and laid down by Mother Bear and cried himself to sleep."

"What is 'in-quis-tive?'" said Betty.

"Can't you guess?" said grandmother.—Exchange.

## TEN CENTS NOW

Many more people want Ice Cream than we expected, and the price of

### JELL-O Ice Cream Powder

has been reduced from 15 cents to 10 cents a package, so that everybody can have it.

Now you can make the most delicious ice cream for 9 cents a quart or 36 cents a gallon with Jell-O Ice Cream Powder.

Vanilla, Lemon, Strawberry and Chocolate Flavors, and Unflavored, as desired.

Each kind 10 cents a package at grocers'.

Beautiful Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

### The Boston Light.

There are schools of all kinds in and around Boston, but none more novel or picturesque in location than that on little Brewster Island at the entrance to Boston Harbor, about eight miles from the city. On this small island stands Boston Light, and the little school is maintained by the town of Hull for the half-dozen children in the families of the lighthouse-keeper and his two assistants. The school room is on the third floor of the head keeper's house, in a room looking out on all sides on the ocean. It would be difficult for children not used to the surroundings to study in such a place. Boston Light is said to be the oldest in America, and dates from 1715—a tower of rough boulders hooped with iron bands and its white-washed form is a land mark far and wide by day, as its powerful revolving light is by night. On the island is an old cannon which was used before the installation of the steam fog-horns which can be heard for seven miles at sea. Such pets as dogs, cats and a raccoon are playmates of the children on the lonely little island.—The Watchman.

### Pansies.

I'd been a naughty girl that day—  
At least, that's what they said;  
And so they took my dolls away  
And sent me all alone to play  
Down by the Pansy-bed.

I did not know what I should do  
Without a single child,  
Till all the pansies, white and blue  
Purple, brown and yellow, too,  
Looked up at me and smiled.

They said, "O, do not feel so sad!  
Let us your children be."

Then what a happy time we had!  
I quite forgot that I'd been bad;  
The pansies played with me.

—Emily Sargent Lewis.

### BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Columbia Division—Northbound.

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Ar. Mendenhall . . . 8:23 pm

Lv. Gulfport . . 2:00 pm

Ar. Jackson . . . 10:02 am

Lv. Columbia . . 6:25 am

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Lv. Jackson . . 6:00 am

Lv. Saratoga (No. 201) . . 8:00 am

Ar. Laurel . . . 10:00 am

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For further information, apply to J. L. HAWLEY, General Passenger Agent Gulfport, Miss.

### "God's Been Here Today."

"God's been here today, mama. He's been down our lane," called little Bert.

"What makes you think so," asked his mamma.

"Because yesterday there was not a single pussy-willow, and now there are lots of them. Nobody could do that so quick but God."

"No," replied his mamma, "all the great men in the world could not make a branch of pussy-willow in a life-time, nor make it if they should live a hundred years, any more than they could make a pussy-cat. And yet the great God in Heaven brings the dead branch to life by his rain and sunshine. In a few hours, while we are just sleeping, He brings out these lovely, fuzzy little buds and covers the ground with violets and May-flowers. You are right, dear. God has been here making the world beautiful with spring. He is always here, doing his mighty works and teaching us His greatness and goodness."—The Continent.

A teacher of a lower grade was instructing her pupils in the use of a hyphen. Among the examples given by the children was the word "bird-cage."

"That's right," encouragingly remarked the teacher. "Now, Paul, tell me why we put a hyphen in 'bird-cage.'"

"It's for the bird to sit on," was the startling rejoinder.

### Thistle Air-ships.

By Henry Crocker.

In The Watchman

A fleet of little air-ships sailed  
Out on a whistling breeze.  
Scudded across a flowery mead,  
And rose above the trees.  
Each bore a fearless aeronaut,  
Seated among the sails,  
Delighting in the lofty flight  
And dreading not the gales.  
Afar they flew and far apart,  
Until at length becalmed,  
They landed their brave aeronauts  
Upon the turf unharmed.  
No record have we of the height  
To which these air-ships flew;  
The distance was the only point  
Their sailors had in view.  
To mark the limit of their flight  
Each left a seed to grow;  
And now the thistle's purple bloom  
Their landing places show.  
If we can find someone who saw  
These tiny air-ships rise,  
We'll tell you just which one deserves  
The longest distance prize.  
Chester, Vt.

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**American Camorristi.**

The attention of the whole civilized world has been drawn to Vittoria, Italy, where criminal proceedings have been instituted against the desperate gang of bandits known as the Camorra. A number of the organization has turned state evidence and the four times of the gang are being laid bare. The purpose of the organization seems to have been that of plunder. To accomplish this they resorted to blackmail, assault, burglary, arson and murder. The specific charge upon which they are now being tried is the murder of a man and his wife. Civilization stands aghast at the sorrows and foulness of the crime uncovered.

Credibly considered, the liquor traffic is engaged in the same business as the Camorristi—robbing people of their money. They even go worse, for they corrupt the morals and souls of their victims. There are two classes of robbers—those that rob in defiance of the law as the Camorristi, and those that rob under the forms of law, as the saloonists. In either case, the moral quality of the act is the same. The saloon robs men of their money, honor, health, reason and souls. It robs defenseless manhood of her protection and comforts. It robs helpless old age. It robs innocent children of enjoyment and education and forces them into sweatshops and factories. It robs society and the state of wealth they have invested in the manhood and womanhood. The saloon is a robber—an arch robber. The brewers, distillers and saloonkeepers are engaged in a business they know to be bad, and they are in it for money. Were it not for the very great profit in the liquor traffic, not a man of them would pursue it. They are robbing and murdering for money. The American Issue.

**Dizzy Eyes**

Are your eyes weak and should be treated at once with Leonard's Golden Eye Lotion. Cool, healing, strengthening. Cures sore eyes. Get out pain in one day. Be certain to get "Leonard's" It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25c or forward prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

Across the country the liquor forces are fighting desperately, but it is the desperation of despair for they see clearly their business is doomed.

**Preventive Temperance.**

Modern medicine is laying special emphasis on the prevention of disease. Unquestionably it is the more rational method to prevent infection rather than attempt to cure after disease has been permitted to fasten itself upon the patient. Hence, immunology is being exhaustively studied; new "vaccines" are being added from time to time; societies for the prevention of different diseases are being formed; housing, water and milk supplies and the like are demanding and securing greater consideration than ever before.

This is all very well. The subject has been too long neglected. The Anti-Saloon League, from the very beginning of its work, has applied this method to the temperance problem. While the League is in full sympathy with every philanthropic effort to provide "hospitals," "retreats" and "cottages" for the treatment of inebriety, the asylums for the idiotic and insane produced by the liquor traffic; yet it persistently insists on the prophylactic or preventive method of dealing with the drink evil; that is to say, eradicate the source of this moral and physical contagion—the saloon—and the disease itself will disappear. It is perfectly proper to build hospitals for the treatment of those bitten by a rabid dog; but the imperative paramount duty is first to dispatch the mad dog. All experience has shown the difficulty of reclaiming to sobriety the confirmed drunkard. Temperance efforts in the future must lie largely along the line of prevention.

This is the line upon which the Lincoln Legion, a department of the Anti-Saloon League work, is making such splendid progress in pledging the youth and the children of our Sunday Schools to total abstinence. The state is coming to see there is a better way of dealing with the criminally inclined than meting out punishment to them at her bars of justice.—The American Issue.

**Free to Our Readers**

Write Murine Eye Remedy Co., Chicago, for 48-page illustrated Eye Book Free. Write all about Your Eye Trouble and they will advise as to the Proper Application of the Murine Eye Remedies in Your Special Case. Your Druggist will tell you that Murine Relieves Sore Eyes, Strengthens Weak Eyes. Doesn't Smart, Soothes Eye Pain, and sells for 50c. Try It in Your Eyes and in Baby's Eyes for Scaly Eyelids and Granulation.

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**NOTE**—The above is the largest manufacturers of self heating flat irons in the world, and perfectly reliable.

**DEATHS.****Sister C. E. Bass.**

On June 16th at 11:30 p. m., the death angel visited the home of our beloved Rev. C. E. Bass and carried into the Great Beyond his faithful and lovable wife. Sister Bass was the daughter of brother J. C. Shaw, of Marion Co. She was a woman of excellent native ability, attractive appearance and noble character. She was born October 13th, 1880. She was educated in the high school at Waltham, Miss., and taught for several years in the public schools and she was married on December 25th, 1902. She left two bright children, Ivy Loy and Lowrey Aven. Sister Bass attended the recent commencement at Mississippi College; she was a loyal and faithful friend to the College. She was planning to attend the encampment at Blue Mountain but God called her. She had been a great sufferer for the past two and one-half years but we were all hoping that her health was restored and that many years of useful service awaited her. She rests from her labors and her works do follow her. She was buried at Bunker Hill, Marion County. The funeral was preached by Rev. J. B. Quin of Columbia. May the Lord deal very tenderly with the noble, stricken husband and guard with his own wisdom the motherless little children.

Her friend,  
W. T. Lowrey.

**Pearl Nix Alford.**

Whereas, an all wise God has seen fit to remove from the ranks of Christian workers our dear sister, Pearl Nix Alford, and to transplant her in his home Eternal.

Therefore, be it resolved by the

Ladies' Aid Society of the Monticello Baptist church that in the death of this noble Christian woman we are indeed bereft. We miss her dear presence in our meetings, her gentle words of counsel, her noble example of working and giving for the Master's cause, her tender appeals for our Father's blessings upon our efforts; how we miss her and note with sadness her empty place—still we question not His goodness and humbly pray "Thy will be done."

Resolved, that we cherish her memory and thank God for the noble life spent in our midst that was as a bright light which could not be hid.

"Jesus, thou Prince of Life

Thy chosen cannot die;

Like Thee, they conquer in the strife,

To reign with thee on high."

Resolved that to her loved ones our deepest sympathy is extended and that we pray the Comforter to be with them and to give them that peace which passeth understanding.

Addie Speights,

Mattie Wilson,

May L. Brinson,

Committee.

**MARRIED.****McDavid Morris.**

At the residence of the bride's father, Dr. A. L. Morris, Gulfport Miss., on Sunday evening, the 25th of June, Mr. David McDavid and Miss Josephine Morris were united in the holy bonds of matrimony, Rev. Dr. Jones officiating; the happy young couple leaving immediately for a tour of the West. Their residence for the present will be Gulfport. May they have a long, useful and harmonious life.

Friend

# You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.